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THE
MISSIONARY MAGAZINE
AND
Chronicle.



PREACHING IN THE WILDERNESS.—(See page 31.)

PREACHING AT MACOSSANE, IN SOUTH AFRICA.

OUR readers will be gratified by the following extract of an instructive work* on Missions, recently published by M. Arbousset and M. Daumas, of the Paris Evangelical Missionary Society. The passage derives additional interest from the fact, that the country it describes constitutes a part of the extensive and noble field which has long engaged the attention and energies of our brethren at Griqua Town and Kuruman; and, in which, on the return of the Rev. Robert Moffat and his new associates in labour, the operations of the Society will be continued on an enlarged scale and with renewed vigour:—

After travelling three leagues in a northerly direction, from Kuening, which is situated at the foot of the Blue Mountains, we arrived at Macossane, a town governed by the Chief Mota, a younger brother of Sekoniela.

This town, which stands on a large and elevated plain, is composed of several distinct groups of habitations. The distant view is bounded by an amphitheatre of mountains. At the foot of the plain flows the rapid Tlotse, which may be regarded as the second source of the Caledon River. The eye reposes, on all sides, upon rich and fertile valleys, fields of millet and Indian corn, and numerous flocks and herds.

This would be an excellent locality for a Missionary station. The population is considerable; and the town itself, with its environs, offers a sphere sufficiently ample for the activity of two or three Missionaries, who could have nothing to fear from any opposition on the part of the Chief. Mota is a mild and benevolent man, and much beloved by the Bechuanas, who rally round him with ardent attachment.

Mota had formerly heard the Gospel preached at Merabing; but to his people it was almost entirely strange. They gathered about us in a circle, and listened with profound silence, and the most fixed attention. It was under the vault of heaven, and by the light of the moon, we held our solemn meeting. (*See page 33.*) The service having been opened by a song of praise, followed by prayer, a sermon was preached on those fine words of the royal prophet, in the eighth Psalm, "O Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour."

The discourse was concluded with some reflections on the work of redemption by the ministry of the Son of man, whom God for a season made lower than the angels, and whom he has crowned with glory and honour.

The next morning, when we set out, the Chief Mota and his people manifested their regret at not having amongst them a man of God to instruct them in the Christian faith.

* Account of an Exploratory Journey to the North East of the Colony of the Cape of Good Hope.

RESTORATION OF THE GATES OF THE TEMPLE OF SOMNAUTH.

THE Directors have noticed with deep regret the following recent Proclamation of the Governor-General, addressed to the Princes, Chiefs, and People of India :—

MY BROTHERS AND MY FRIENDS,—Our victorious army bears the gates of the temple of Somnauth in triumph from Afghanistan, and the despoiled tomb of Sultan Mahmood looks upon the ruins of Ghuznee. The insult of 800 years is at last avenged. The gates of the temple of Somnauth, so long the memorial of your humiliation, are become the proudest record of your national glory, the proof of your superiority in arms over the nations beyond the Indus.

To you, Princes and Chiefs of Sirhind, of Rajwara, of Malwa, and of Guzerat, I shall commit this glorious trophy of successful war. You will, yourselves, with all honour, transmit the gates of sandal-wood through your respective territories to the restored temple of Somnauth. The Chiefs of Sirhind shall be informed, at what time our victorious army will first deliver the gates of the temple into their guardianship, at the foot of the bridge of the Sutlej.

MY BROTHERS AND MY FRIENDS,—I have ever relied, with confidence, upon your attachment to the British Government. You see how worthy it proves itself of your love, when, regarding your honour as its own, it exerts the power of its arms to restore to you the gates of the temple of Somnauth, so long the memorial of your subjection to the Affghans.

For myself, identified with you in interest and in feeling, I regard, with all your own enthusiasm, the high achievements of that heroic army; reflecting alike immortal honour upon my native and upon my adopted country.

To preserve and to improve the happy union of our two countries, necessary as it is to the welfare of both, is the constant object of my thoughts. Upon that union depends the security of every ally, as well as of every subject of the British Government, from the miseries whereby, in former times, India was afflicted: through that alone has our army now waved its triumphant standards over the ruins of Ghuznee, and planted them upon the Bala Hissar of Cabool.

May that good Providence, which has hitherto so manifestly protected me, still extend to me its favour, that I may so use the power now entrusted to my hands, as to advance your prosperity and secure your happiness, by placing the union of our two countries upon foundations which may render it eternal.

(Signed)

ELLENBOROUGH.

The following extract from the *Friend of India* will explain to our readers the true character of the facts referred to in the Proclamation :—

When the Governor-General speaks of the “despoiled tomb of Sultan Mahmood,” looking down upon the ruins of Ghuzni, we naturally ask, whether the despoiling of tombs, and the ruin of cities are actions of which a civilized and a Christian Government has reason to boast? To many, indeed, it will appear, that the original removal of the gates in a barbarous age was open to less censure than their restoration, under such circumstances, in an age of civilization. But is it becoming the head of the British Government to pay that homage to an idol, which is implied in the pompous conveyance of these gates from Ghuzni to Somnauth? A Christian will naturally ask, whether this homage is the return of gratitude which we are offering, as a Government, to that gracious Providence, to whose goodness we have been pre-eminently indebted for the rescue of our prisoners and the success of our expedition? Even if the highest political object was to be secured by thus associating our name and influence with the degrading institutions of idolatry; if the salvation of the empire itself hung upon this transaction; it may well be asked, whether we are at liberty to seek that object by endeavouring to re-establish an idol temple, which in its palmy days was the most filthy brothel in India, and where five hundred courtizans were daily employed in dancing before the image?

But whither are the gates to be conducted? The temple of Somnauth is in ruins. The little that remains of it has been converted into a Mahommedan mosque. Not only has the remembrance of the temple been utterly lost, but the temple itself has ceased to exist as a Hindoo sanctuary; and there is literally no building at Somnauth, to which the gates can be affixed, excepting a Mahommedan mosque. When the gates have been transmitted with all honour through Sirhind, and Rajwara, and Malwa, and Guzerat, to what establishment of priests is the sacred deposit to be given? There is not a Hindoo Brahmin there to welcome them back. The whole population of the town is Mahommedan. The Proclamation speaks of a “restored temple.” Who is to restore it? Is it intended that the

British Government shall be at the expense of turning a Mahommedan shrine into an idolatrous temple, in order that it may serve as a monument of its victories in Affghanistan? Will the Governor-General procure a fresh idol, and set the Brahmins to re-consecrate the defiled gates?

The appended Petition, on the subject of this Proclamation, has been presented by the Directors, to both Houses of Parliament; and it is desirable that the friends of the several Missionary Institutions throughout the country should adopt a similar mode of expressing their disapprobation of an act so repugnant to the principles of our common Christianity, and so disastrous in its tendency to the spiritual interests of the Hindoos. The Directors are assured the measure they have adopted will elicit the cordial sympathy and support of the friends of religion generally; and they cherish a strong hope that, through the prompt interference of the Legislature, stimulated by the force of public opinion, the serious evil which they deprecate may be mercifully prevented.

The Petition of the Undersigned the Directors of the London Missionary Society.

Humbly sheweth,—That your Petitioners are entrusted with the direction and management of an Institution formed in London in the year 1795, “for the sole object of spreading the knowledge of Christ among heathen and other unenlightened nations;” and that, for the accomplishment of this benevolent and sacred design, the generous contributions of the Members of the Society now exceed £80,000 per annum.

That, in addition to extended operations in the islands of the South Pacific Ocean, Africa, and the West Indies, the Society has prosecuted Missionary Labours *in India* for more than five-and-forty years; and that it has at present in that Country (including the Honourable Company’s Territory, and the Protected States,) 51 Missionaries, 273 European and Native Assistants, who occupy upwards of 120 Stations, and that with these there are connected nearly 500 schools, in which instruction is gratuitously afforded to many thousands of the native population.

That, encouraged by the measure of success which, under the blessing of God, has attended the various labours of the self-denying and devoted Agents of the Society, your Petitioners confidently anticipate, from the unrestricted application of the same scriptural means, the gradual improvement of the natives in knowledge and in social habits; and the ultimate triumph of the Christian faith over the absurdities and abominations of idolatry.

That your Petitioners, deeply sensible of the serious obstruction to the propagation of Christianity in India, which heretofore existed in the connexion of the British Government with the idolatrous rites and ceremonies of the natives, have regarded the various measures adopted by her Majesty’s Government, and the Honourable the Court of Directors of the East India Company, for the removal of this evil, with pleasure and thankfulness.

That, under the influence of these feelings, your Petitioners have read with the deepest regret, and the most painful apprehensions, the Proclamation of the Right Honourable the Governor-General of India, addressed to the Hindoo chiefs and people, in which they are congratulated in the strongest terms, on the victorious removal, by the united British and Native army, of the gates of an ancient idol temple, from the tomb of a Mussulman conqueror at Ghuznee, accompanied by directions for the transmission of “these trophies with all honour, to the restored temple of Somnauth.”

That while your Petitioners abstain from pronouncing on the *impolicy* of these measures, and while they are unwilling to condemn *the motives* of his Lordship the Governor-General in adopting such proceedings, they entertain the strongest conviction that, *by the native population of India*, they will be regarded as expressions of the highest honour, from the Representative of a Christian nation, to their false gods; and that, by their direct tendency, they will operate as a formidable obstruction to the labours of the Christian Missionary, by strengthening the prejudices of the Mahometan, and confirming the blind confidence of the idolater.

Your Petitioners, therefore, most earnestly pray that your (Right) Honourable House will adopt such measures as may be best calculated to counteract the influence of these *ill-judged* measures, and to prevent the recurrence of proceedings so dishonourable to our character, and so injurious to our influence as a Christian Nation.

And your Petitioners will ever pray, &c.

MISSIONARY LABOURS IN THE BECHUANA COUNTRY.

IN the early part of last year, the Rev. David Livingston, accompanied by two members of the native church at Kuruman, proceeded on a journey to the interior of the Bechuana country, with a view to the furtherance of the Gospel among the barbarous and benighted tribes scattered over those extensive regions. From the narrative of his arduous labours, transmitted under date of July last, the following passages are selected, describing his visit to one of the most numerous and interesting tribes, to whom his efforts were directed at this period:—

Our route to the Bamangwato skirted the sandy desert which flanks the Bechuana country to the westward; and, as the sand proved very fatiguing, when within 40 or 50 miles from that people, the oxen were unable to proceed farther, and I had to leave both oxen and wagon, and perform my visit on foot. But I had not the least reason to regret having done so, for the Chief (Sekomi) was evidently pleased that I had thrown myself on his bounty, without the least appearance of distrust. Indeed, before I had been ten minutes in his company, and while sitting, surrounded by hundreds of his people, he began to show his satisfaction by feeding me with the flesh of a rhinoceros, and some other things which they consider dainties. He then took me to the house of his mother, presented me with a large elephant's tusk, and more food; and, as we became better acquainted, he frequently and emphatically exclaimed, "You have come to us just like rain;" and, "if you had brought your wagon, I should have detained you at least a month, looking at you."

Sekomi has a large number of people under him: in the town alone I numbered 600 houses, which considerably exceed what I have been able to count in any other Bechuana town in the country. But they are all very small, and cannot contain many individuals each. The one in which I lived was quite as large as any in the town, and three of us could not sleep in it without touching each other, unless we put out our fire. The population is sunk in the very lowest state both of mental and moral degradation: it would be difficult, if not impossible, for Christians at home to realize any thing like an accurate notion of the grossness of that darkness which shrouds their minds. I could not ascertain that they had the least idea of a future state; and though they have some notions which seem to be connected with a belief in its existence, I have not met one who could put the necessary links together in the chain of reasoning, so as to become possessed of the definite idea. Indeed, they all confess that they never think of anything connected with death, and do not wish the introduction of that subject.

Their conceptions of Deity are of the

most vague and contradictory nature, and the name of God conveys no more to their understanding than the idea of superiority. Hence they do not hesitate to apply the name to their Chiefs. I was every day shocked by being addressed by that title; and, although it as often furnished me with a text from which to tell them of the only true God, and Jesus Christ whom he has sent, yet it deeply pained me, and I never felt so fully convinced of the lamentable deterioration of my species before. It is, indeed, a mournful truth, that "man has become like the beasts that perish."

The country abounds with lions, and so much are they dreaded by the natives, that a man never goes out alone. The women have always some one to guard them when they go to their gardens, and they always go in companies to draw water, for the sake of the protection which numbers give. Nor are these precautions unnecessary. For a time I could not believe it. But the earnestness with which the Chief reproved me one day for going a few hundred yards from the town unattended, and the circumstance that he always sent an attendant, if at any time he saw me going out afterwards; together with the fact, that a woman was actually devoured in her garden during my visit, and that very near the town from which I had frequently walked so far, fully convinced me that there were good grounds for their fears and precautions. It was most affecting to hear the cries of the orphan children of this woman. During the whole day after her death, the surrounding rocks and valleys rung and re-echoed with their bitter cries. I frequently thought as I listened to the loud sobs, painfully indicative of the sorrows of those who have no hope, that if some of our churches could have heard their sad wailings, it would have awakened the firm resolution to do more for the heathen than they have done.

In some countries the light which the Gospel once shed has gone out, and darkness has succeeded. But though eighteen centuries have elapsed since life and immortality were brought to light, there is no certainty that these dark regions were ever before visited for the purpose of making known the light, and liberty, and peace of the glorious Gospel. It would seem that

the myriads who have peopled these regions have always passed away into darkness, and no ray from heaven ever beamed on their path. And with whom does the guilt rest, if not with us who compose the church militant on earth? My mind is filled with sadness, when I contemplate the prospects of these large masses of immortal beings. I see no hope for them except in native agents. The more I see of the country, its large extent of surface, with its scattered population, and each tribe separated by a formidable distance from almost every other, the more convinced I feel, that it will be impossible, if not impolitic, for the church to supply them all with Europeans. Native Christians can make known the way of life: there are some in connexion with both this and the church at Griqua Town, who have done it effectually. Others, too, are rising up, who will soon be capable of teaching; and if their energies are not brought into operation by taking up the field now open before us, I do not see where the benevolent spirit springing up among the converts of the two missions is to find an outlet.

I may, perhaps, be permitted to relate an incident which seems to indicate that even the darkest minds feel the need of a something to speak peace to their troubled thoughts. On one occasion, Sekomi having sat by me in the hut for some time, in deep thought, at length addressed me by a pompous title, and said, "I wish you would change my heart! Give me medicine to change it, for it is proud, proud and angry, angry, always." I lifted up the Testament, and was about to tell him of the only way in which the heart can be changed, but he interrupted me by saying, "Nay, I wish to have it changed by medicine to drink, and have it changed at once, for it is always very proud, and very uneasy, and continually angry with some one." He then rose and went away. This seemed to me the more remarkable, as we had not then

spoken to either him or his people on the necessity of a change of heart.

Another incident, which also happened amongst the Bamangwato, gave me some encouragement to hope that even itinerating by native Christians may, by the divine blessing, be productive of good. Late one evening, as I was sitting on one side of the hut, a young man, having a most intelligent expression of countenance, came in with a present of food, and said, "I once carried the gun of Sepamore (a member of the church here) when he was in this country hunting; and I asked him what he thought about God." (Here he gave me a surprisingly correct account of the Supreme Being.) "But," added he, "What do you say?" Most gladly I confirmed what he had heard, and added a little more to his stock, by telling him of "Jesus and the resurrection." This may have been all curiosity. But it may please the Holy Spirit to operate by even these small portions of truth, and lead some, though unknown to us, into the regions of everlasting glory. And if so, our itineracies will not be in vain.

I was much gratified by the hospitality shown by the Bamangwato to myself, and the two natives who accompanied me. We came among them without any thing to insure us a good reception; and, after living for a fortnight, entirely on the bounty of the Chief, when we left he sent thirty of his people to guard us, and carry the presents he had given both to myself and people, safely to the wagon. Four of his men he instructed to proceed with me to Kuruman, and bring him back a faithful report of all the wonderful things I had told him. They are, an under Chief of his, and three servants. I wish and pray that I may be useful to them, so that when they return they may tell not only of the strange customs of the "Makwas," but also of the "wonderful works of God."

SOUTH SEAS.

SAMOAS.

(From Rev. W. Harbutt, Upolu, Jan. 24, 1842.)

With respect to our missionary labours, we have abundant reason to thank God and take courage. Many are the tokens of his favour which we have enjoyed since we came amongst this people. Before entering on details, I shall give a brief account of the station in which we reside, and of its former condition. A short time before the first visit of Mr. Williams to the islands, Atua, then the most powerful division of Upolu, became involved in war; and the

two remaining divisions, named O-le-tuamasaga and Aana, combined with the powerful chiefs of Manono and Savaii, ravaged the whole of this beautiful district; whilst a fleet of canoes, belonging to Tonga, which happened to be here at the time of the war, went round the coast, and laid waste the whole of the villages on the seashore. The inhabitants were driven to their strongholds in the mountains, where they resided more than six months. Many af-

ficting details are often given of the cruelties practised, and the sufferings endured, in the course of this war, which ended by Atua becoming a *Toi lalo*, or conquered district.

The man who was the cause of this war is now an excellent man and a useful teacher. I have often heard him refer to the sufferings endured by the people before the arrival of the messengers of peace. One day, when sailing with him along the shores of the island, on a visit to a distant part of my district, he remarked, "Had it not been our happiness to have the gospel, we dared not have done this;" alluding to our passing by a part of the district inhabited by the Malo, or ruling party. It is a pleasing fact, that many of the principal warriors on both sides, in that sanguinary struggle, are now teachers, and often meet to strengthen each other's hands in the work of the Lord. I have beheld, with a pleasure I shall not attempt to describe, a multitude of men who once met frequently in the deadly struggle, now meeting regularly around the sacramental table. "It is the Lord's doing, and it is marvellous in our eyes."

Soon after the brethren in the *Dunnottar Castle* arrived, and had been settled in their different stations, Messrs. Heath and Mills went round this part of the island of Upolu, and at an early period of their labours, an excellent native teacher, named Mamoe, was placed in the village where I now reside. At that time there was not one individual in all the district who even professed to have left heathenism. But a different scene was soon, with gratitude and wonder, beheld; and when the *Camden* arrived here, on her first voyage, a very large chapel was ready for opening, and was dedicated to God by our late brother Williams, who preached on the occasion from the words, "I will fill this house with my glory." When we arrived here in July, 1840, we found a good congregation assembling in the place where we now reside, besides a great number of smaller congregations in other parts of the district.

I have under my charge at present, thirty-four native teachers, and more than forty villages, embracing a population of nearly 15,000, and extending along a space of about fifty miles. Such being the extent of the district, and the number of inhabitants, it will easily be seen the amount of labour required is not small. Each of the teachers named above preaches once, many

of them twice, every sabbath-day, besides one or two sermons in the course of the week. I wish I could introduce a few of these devoted men to their friends in England, and let them plead their own cause. I think there would be little difficulty in realizing the long desired 100,000*l*.

Our services are exceedingly well attended, and frequently an interest, which I never saw exceeded in any country, is visible in the countenances of the people. On sacramental occasions our spacious chapel is crowded; and whilst gazing on the great mass of immortal beings, frequently not fewer than 1,200—sometimes nearer 2,000—met together for the holiest of purposes; and, remembering their condition but a few years ago, I have felt overwhelming emotions, more especially on rising in the midst of the vast assemblage to deliver the heavenly message; and when I have seen the subdued, but sometimes intense, interest with which it is listened to, I have felt that I would not exchange situations with the mightiest monarch upon earth.

Our church is enjoying many marks of the Divine favour. We commenced this year with 189 in communion, and 132 candidates. When we remember that only seventeen months have passed since the church was formed, with no more than fifteen members, and those chiefly teachers and their wives, who had come from other districts, and resided in this division of the island, it will be manifest we have abundant reason to thank God and press forward with courage and joy. There is a spirit of inquiry in every village, which, under God, must lead to good. Numbers are asking, "What must I do to be saved?" I have no doubt many may be influenced by motives which the eye of Omniscience detects as unworthy,—yet it is not for man to judge. It is a source of joy to behold such numbers coming forward and asking the way.

I have thus attempted a general account of our proceedings in the station where it has pleased God to cast our lot. We have yet much to do, but we have also much to encourage us. May we press forward, and never weary in the good work of the Lord. Let the churches at home remember us more frequently and more fervently in their supplications before the mercy-seat of heaven. O beg of them to pray constantly for the infant churches in Samoa, and also for us who are labouring amongst them.

NEW HEBRIDES.

Our friends will be gratified to find, by the subjoined communication, that two devoted Missionary brethren from this country, have commenced their labours in

the last island which was visited by Mr. Williams, previous to his lamented death in November, 1839 :—

(From Rev. Messrs. Turner and Nisbet, Tanna, July 7, 1842.)

AFTER long but unavoidable delay, it is at length our privilege to address to the Directors our *first* letter from Tanna. We left Apia on the 6th ult., and after calling at Rotumah, arrived here on the 30th. We had not long cast anchor, when our teachers came off, and, upon the whole, their report was as favourable as we expected. Since the *Camden* was last here, the people have assisted them in building a house; have frequently brought them food; and in other ways have shown them kindness. Many of them, too, have assembled and listened to the instructions of our teachers, but none have yet given up their heathen customs. The teachers say, and we little doubt its truth, that any attention of the people to them proceeds more from the hope of getting some presents when the vessel comes, than from any other motive. They have been a good deal annoyed by the pilfering habits of the natives; and we, too, have already seen that we must not leave any thing exposed. We do not, however, much wonder at this, in the present state of things.

On the day after our arrival, we landed without the least hesitation or alarm, and after giving instructions to assemble the principal Chiefs about the bay, we walked several miles inland. The people every where seemed as happy as they were surprised to see us. On our return, we found the Chiefs assembled in the house of our teachers. We told them our object in coming to them, and received their assurances that they were anxious we should live among them; that they would attend upon our instructions; make our persons and property sacred against war or violence of any description; and give us opportunities of procuring for our subsistence whatever the island produces. Indeed they seemed willing to meet our wishes in every proposal. We fear, however, it is merely with a view to obtain property, and the honour of having white men among them; but the Divine blessing upon our efforts can soon lead them to seek after the "pearl of great price." Poor creatures! they are in a very degraded state; but naked, painted, savages as they are now, we look upon them with the deepest interest and compassion. We do not forget that, like ourselves, they are beings destined for eternity, and that multitudes of them may yet shine in our Redeemer's crown. For this we seek to spend and be spent among them.

On the morning of Sabbath last, we had

our first religious service in Tanna. Upwards of two hundred people assembled, including the principal Chiefs, around us. We were glad to see several, to whom we have been giving presents, come clothed; many of the women, too, were present, and it was pleasing to see the order observed by all. The most of them were armed with bows, clubs, &c. They are accustomed to go about constantly in this way. We and our brethren, Heath and Slatyer, addressed them, and we trust that our simple yet earnest declaration of the love of God in Christ Jesus was to some extent understood and pondered.

As to the other parts of the island, we know almost nothing. Our teachers have never been above a day's journey from this place, and the people here seem ignorant as to them. All, apparently, have been long living jealous of each other, and few tribes unite and have intercourse with other tribes, except for war. We trust, however, that the Gospel of peace will soon open a way round the island, and bind into one happy union all its population.

Before reaching this place, we were driven about several days off Erromanga. One morning we hoisted a white flag, and stood close in to the fatal Dillon's Bay. On observing a crowd of natives on the very spot where Williams fell, it was proposed to lower the boat and make for the shore, with a view to show some kindness to any who might swim off, or launch a canoe. But as we got near, all ran off to the bush. As our main object was to get to Tanna, we did not delay or hazard a second landing. Many, many, were our prayers for this land of martyrs' blood, as we stood and gazed, with the most indescribable feelings, upon its shores. We hope that the day is not far distant when, by means of Tanna or Nina men, we may obtain a landing for ourselves on this long-to-be-remembered island. Since we came here, we have been told by Naurita, a Nina Chief, who has friends at that part of Erromanga where our teachers were left, that his friends there have been wondering why the teachers were taken away; that they were sorry for it; and that they wish to receive others. He has promised, too, that if we send other teachers, he will get some of his friends at Nina to go with them, and see that their object is understood, and that they are well attended to by his other friends at Erromanga. Naurita has of late rather decreased in the estimation of our teachers here; still what he says of Erro-

manga is favourable: the door is not to be considered hopelessly shut, and you may rest assured that we shall lose no time in

devising and putting into execution some plan for its evangelization. The Lord guide us!

SPEECH OF A RAROTONGAN CHIEF.

At a meeting of the Australian Auxiliary to the London Missionary Society, held at Sydney, in August last, the following speech was delivered by Makea, a native Chief of Rarotonga, then upon a visit in the colony with his respected pastor, the Rev. A. Buzacott, who acted as interpreter on the occasion:—

Sons and daughters, and those amongst you who are chiefs and members of the churches, your attention I crave while I make known to you a little speech. I think you will not despise me in consequence of my colour, but will have patience while I tell you something of what God has done for me and my people. I wish to make known some of the evils which formerly grew in my own land. The evils of which I wish to speak first are wars; then of cannibalism; then of the plurality of wives which prevailed in my land; and the way in which God has been pleased to remove these evils. I do not wish to dwell upon them, because they are now abolished; but to make known to you how God was pleased to send his messengers, who came with the word of life in their hand, and said, "This is the word of God;"—though we did not know what was meant by it. After Papeiha, Mr. Williams, who is now dead, arrived among us, and idolatry was abolished; but not the evils connected with it: they still remained, and were practised secretly in a very great degree. When Mr. Williams arrived, he explained more fully the love of God in sending his Son Jesus Christ; still we were in partial darkness as to these great and wondrous things. When the teachers explained more fully the true God, some of the people said they were deceiving us, that Jehovah was a deceiver, and that their gods of wood were true gods; but now these things are more clearly revealed to us, and we have abandoned our gods of wood and stone. You understand what I have already said, that the gods we formerly worshipped were deceivers; but it was not soon that we could abandon the evil things connected with idol worship, and had it not been for the power of Jehovah, these things would still remain: this power has operated not only in an outward manner, but in showing us the evil of our nature, and in leading us to abandon our evil courses. I hope you will bear with me while I endeavour to explain the means God employed, in causing the good word to grow in our land, and in destroying the evils which remained.

The people had embraced Christianity in name, but knew little of its power; but they

have been visited by affliction, and these afflictions have been great, and they have been sanctified. After Mr. Williams left us, God was pleased to make Mr. Buzacott an instrument of explaining more fully the love of Christ in dying for sinners—this has been the means. Here I stand before you as a Christian, and to what are we to attribute it—to your love? to your compassion? No, it is in consequence of the love of God—the mercy of a Saviour—that I have been made a Christian, and stand before you this day as an evidence of what the work of God has been among us. You are well acquainted, dear friends, with that passage of the word of God, spoken by Paul, and which well applies to us, "We were once darkness, but now are we light in the Lord." Formerly we had bad gods; we were bad men; had bad clothes, bad bread, bad water, and lived in bad houses; but now we know the true God, and have good clothes, good food, good water, and good houses to dwell in. You are white—you know the good God, and have good clothing, and everything good—these all follow in the train. But, though we are of a different colour, God does not look at that. He has not prepared heaven for one colour only—we shall not be rejected in consequence of our colour—God is no respecter of persons—He looks at the heart. Why is it that *you* have not understood the command of Jesus Christ, "Go ye into all the world, and preach the Gospel to every creature." England has sent the Gospel and missionaries that have taught us respecting the true and living God, and by this means we have become his professed people. Who has observed the command of Christ—who has obeyed it among you,— "Go ye into all the world?" How is it that none from Sydney have been sent—that none from the church here have been qualified for this great work? Why leave it to ignorant natives, such as myself? We may do very well to go before, to prepare the way, but missionaries are wanted. At every land we come to the door is open: every one is saying, "We want to know what is the word of God:" let them not die for want of help.

I have one little word more for you, and shall then have done. I am much delighted to look upon your faces; I have seen something which neither my father, my grandfather, my great-grandfather, nor any of my ancestors, have seen; they all perished in darkness, and only saw evil, such as killing and eating each other; but in consequence of knowing Jehovah as the true God, I stand before you, and see this beautiful house—these beautiful lights—which your hands have made, and behold these friends who make my heart rejoice. I have only one little word more to say, that is, I commend you to God and the word of his grace. Do not forsake the word of life—do not follow that which leads to death; but every one of you seek that which leads to life—and again I commend you to God, now and for ever.

Previously to sitting down, Makea's attention was called to the money lying upon the table, in reference to which he observed:

This is what I have to say—these are the subscriptions from the churches at Rarotonga—it is very little; but we have not money as you have—what we get we are happy to give. Mr. Williams told us something about what the people of England did: how they collected money for the Society to send forth the Gospel: when we knew this, our desire began to grow for other heathen lands who knew not the true God; and, therefore, having been told how we might set to work, we planted some land, and sold the produce. This is the result—the sum amounts to about 90*l*.

THE OPIUM TRADE IN CHINA.

THE following resolution of the Board of Directors of the London Missionary Society was read by the Chairman, at the Special Meeting on behalf of China, held at Exeter Hall on the 17th of January, but was inadvertently omitted in our last number:—

“Resolved,—That the Board being deeply convinced of the multiplied evils that have arisen from the opium trade with China, and being painfully apprehensive that the continued importation of that drug into the Chinese empire by British merchants would be highly derogatory to our national character, and a most formidable obstruction to the progress of Christian Missions, will promptly use means for obtaining from their Missionaries, and others, such information as may guide them in the adoption of the best means with a view to aid in the suppression of that evil.”

SPECIAL MEETINGS ON BEHALF OF CHINA.

THE Directors are gratified to find that the efforts of the metropolis, for the introduction of the Gospel to China, have been very cordially responded to by friends in the country; and they rejoice to state that they continue to receive from various quarters the most encouraging assurances of sympathy and support in their endeavours to promote this sacred and commanding object.

On Thursday evening, the 9th of February, a special meeting on behalf of China was held in the new Public Room, Bristol. Though capable of holding seventeen hundred people, the place was crowded to excess; and so lively was the interest felt on the occasion, that great numbers were unable to obtain admission. W. D. Wells, Esq., presided; the Rev. Messrs. Crisp, Jack, Tidman, Davis, (late of Taunton,) Roper, Lacroix, Haynes, Lucy, and Gregory, addressed the audience. Seldom has a meeting been held at which the sentiments advanced have met with a more cordial response: this applied especially to the speeches of the Deputation from the Parent Society, Messrs. Tidman and Lacroix, whose powerful allusions to China and India called forth the strongest sympathy. The Chairman allowed his name to be announced for 50*l*. towards this special effort; other considerable sums were mentioned, and measures are in progress which, it is hoped, will make the total amount in some measure worthy of the grandeur of the object contemplated.

At Reading, Leeds, and Edinburgh, public meetings will shortly be held; and, in several other parts of the country, private efforts on behalf of the Chinese Missions are in progress.

Anniversary Sermons in May.

NOTICES.

THE Directors have great pleasure in announcing to the Members of the Society, that they have engaged to preach, at the Anniversary in May next:—

Rev. E. H. ABNEY, Vicar of St. Alkmund's, Derby.

Rev. ROBERT VAUGHAN, D.D., of Kensington.

Rev. A. F. LACROIX, Missionary from Calcutta.

TO THE AUXILIARY SOCIETIES IN LONDON.

The Officers and Committees of the Ladies' Auxiliary Societies in London and its vicinity are respectfully requested to meet at the Mission House, Blomfield-street, Finsbury, on Wednesday, the 29th instant, at twelve o'clock at noon, to pay their subscriptions, and the amount of their respective collections, &c.

The Rev. JAMES SHERMAN is engaged to preside and to deliver an Address on the occasion.

The Officers and Committees of the other Auxiliary Missionary Societies in London and its vicinity, are respectfully requested to pay in their amounts at the Mission House on or before Friday, the 31st instant, the day appointed for closing the accounts. The lists of contributions should be forwarded to the Mission House on or before that day, in order that they may be inserted in the Society's Annual Report for 1843.

TO AUXILIARY SOCIETIES IN THE COUNTRY.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their contributions, so as to be received at the Mission House on or before Friday, the 31st instant, together with correct lists of subscribers of ten shillings and upwards, *alphabetically arranged* for insertion in the Annual Report; also *distinct* statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

They are also requested to mention the number of Reports and Abstracts, respectively, that will be required for Subscribers, and how many of the *latter*, at seven shillings per hundred, will be wanted for circulation, to be stitched up with their own Local Society's Lists of Subscribers and Officers. The Abstracts are printed in an octavo form for that purpose, and the Directors recommend to the Auxiliaries the purchase and circulation of them on the principle of economy.

JUVENILE MISSIONARY MEETINGS.

At the public meeting of the Sabbath-school and Juvenile Associations, held last year at Exeter Hall, considerable inconvenience was experienced, owing to the distance of the place of assemblage from many of the localities to which the young people belonged; and also from want of room to receive the vast numbers who attended on that deeply interesting occasion. To remedy these disadvantages, the Directors, at a subsequent period, resolved on the adoption of means for holding the future meetings of their juvenile friends in *different parts* of the metropolis; and it now affords them great pleasure to state that, by the kind concurrence of the ministers and officers of the several places of worship deemed most suitable for the purpose, they have been enabled to make arrangements for the following meetings, to be held on Tuesday, the 18th of April:—Central District, at Finsbury Chapel; Eastern District, at Sion Chapel; Western District, at Craven Chapel; Northern District, at Spa-fields Chapel.

The Directors hope that, for the Southern District, the use of Surrey Chapel will be granted, but they have not yet received a final answer to their application for that place of worship.

Further particulars will be communicated in our next number.

APPOINTMENT OF THE REV. J. HANDS, AS AGENT OF THE SOCIETY IN IRELAND.

THE Directors are gratified in being able to state that their esteemed brother, the Rev. John Hands, has undertaken the Acting Secretaryship of the Hibernian Auxiliary Missionary Society, by the cordial invitation of the Committee of that Institution. Mr. Hands attended to take leave of the Board on his departure for the sister-country, on Monday, January 23, and left for Dublin the same day.

The accession of Mr. Hands to the office which he now occupies was recognized by the Local Committee, in the following Resolution:—

At a Meeting of the Committee of this Auxiliary, held this day, February 3rd, 1843, Thomas Figgis, Esq., in the Chair, the Rev. John Hands, (who has been connected with the Parent Society thirty seven-years, twenty-eight of which he has spent in its service in India,) was received as Gratuitous Acting Secretary to this Auxiliary, and General Agent of the Parent Society for Ireland. It is requested that all communications on the business of this Society be henceforth made to him at its office in "The Society House," 7, Lower Abbey Street, where he will be in attendance daily from 11 to 3 o'clock.

THOMAS FIGGIS, *Chairman.*

DEPARTURE OF REV. R. MOFFAT AND FRIENDS.

ON Friday evening, January 20, a valedictory service on occasion of the departure of the Rev. Robert Moffat, and his Missionary associates, for South Africa, was held at York-street Chapel, Walworth. Rev. Dr. Campbell read the Scriptures and prayed; and Rev. George Clayton addressed the departing Missionaries. After prayer, by Rev. Thomas Binney, Mr. Moffat gave his farewell address, and the service was concluded with an address from the Rev. J. Sherman, particularly directed to the large assembly then present, and prayer by Rev. Thomas Jackson. Rev. John Arundel assisted by giving out the hymns selected for the occasion.

On Monday morning, January 30, our Missionary friends, including Mr. and Mrs. Moffat and family, Mr. and Mrs. Ashton, Mr. and Mrs. Inglis, and Mr. Gill, together with Miss E. Hone, appointed by the Ladies' Society to South Africa, embarked at London Bridge, in the *Royal Sovereign* steamer, specially engaged for the purpose, and proceeded, in company with several of the Directors, and a numerous body of the members, and friends, of the Society, to Gravesend, where, after another special service, they embarked in the ship *Fortitude*, bound for Cape Town, and sailed the same day. On reaching the Downs, however, they were unable to proceed any further, owing to contrary winds, and, in that exposed situation, they suffered a detention of several days; during which the weather was extremely boisterous and unfavourable. But we are thankful in being able to state that they sailed finally, on Saturday, the 4th of February, with a fair wind, and every prospect of a speedy and comfortable passage.

Messrs. Ashton and Inglis have been appointed with a view to the extension of the Gospel in the Bechuana country; and Mr. Gill, also, after fulfilling a temporary engagement at Cape Town, will probably take up his post in connexion with one of the Missions north of the colony.

ARRIVAL OF MRS. SEWELL FROM INDIA.

ON Saturday, Jan. 28, Mrs. Sewell, wife of the Rev. James Sewell, of the Bangalore Mission, arrived from her station, *via*

Madras, in the *Samarang*, Capt. Robertson, on a visit to this country, with a view to the restoration of her health.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1841-42.—Tahiti, Mr. A. Smee, March 4. Mr. E. Buchanan, Feb. 23. Rev. W. Henry, Jan. 18, March 1. Rev. J. Davies, Dec. 27. Rev. C. Barff, Jan. 10. Rev. D. Darling, Jan. 18 and 20, Feb. 26. Mr. J. Johnston, Dec. 21. Rev. A. Simpson, Dec. 24. Eimeo, Rev. W. Howe, March 9. Rev. Messrs. Jesson and Howe, May 28. Huahine, Rev. C. Barff, March 16. Rev. R. Thomson, March 11. Raiatea, Rev. G. Charter, Feb. 5 and 28, March 22. Mr. J. Johnston, March 2.

Borabora, Rev. J. Rodgerson, Dec. 24, Jan. 10, 20, and 29. Rarotonga, Rev. C. Pitman, March 14. Rev. W. Gill, Jan. 12. Aitutaki, Rev. H. Royle, June 19. Savaii, Rev. A. Macdonald, May 20, 23, 24, and 27. Rev. G. Pratt, May 19, 24, and 25. Rev. G. Drummond, Jan. 17. Rev. C. Hardie, Feb. 9, May 12. Upolu, Rev. W. Day, May 26, June 1. Rev. G. Turner, Feb. 10. Rev. W. Harbutt, Jan. 24, March 16, April 27. Rev. W. Mills, April 14, June 2. Rev. H. Nisbet, May 2. Rev.

T. Bullen, May 24. Mr. J. B. Stair, May 25, Aug. —. Manono, Rev. T. Heath, Dec. 31, Feb. 22 and 26, May 23. Tutuila, Rev. A. W. Murray, May 11. Rev. T. Slatyer, March 9. Tanna, Rev. T. Heath, July 6, July —. Messrs. Turner and Nisbet, July 7. Sydney, Mr. J. C. Williams, Jan. 30. Rev. Dr. Ross, April 21, May 3, June 21, Aug. 12, 22, 27, 29. Rev. T. Slatyer, Aug. 20. Rev. A. Buzacott, Aug. 22.

ULTRA GANGES, 1841-42. — Macao, Dr. Lockhart, April 21, Aug. 11 and 23. Tinghae, Rev. W. C. Milne, June 20. Malacca, Rev. Dr. Legge, April 1, June 1, Sept. 1. Singapore, Messrs. Dyer, Stronach, and Keasberry, Aug. 4 and 11, Sept. 2. Rev. B. P. Keasberry, March 14. Penang, Rev. A. Stronach, July 1. Rev. T. Beighton, Aug. 3, Sept. 10, Oct. 2, Nov. 2. Mrs. Beighton, Sept. 1. Batavia, Rev. W. H. Medhurst, July 5, Aug. 1. Mr. W. Young, July 1. Nanking, J. R. Morrison, Esq., Sept. 11. Hongkong, J. R. Morrison, Esq., May 1.

EAST INDIES, 1841-42. — Calcutta, Rev. J. A. Shurman, Sept. 17, Oct. 18, Nov. 17. Rev. W. Morton, Sept. 15. Rev. M. Hill, Nov. 16. Rev. T. Boaz, Dec. 12 and 17. Rev. J. Campbell, Dec. 17. Berhampore, Rev. T. L. Lessel, Sept. 13. Rev. J. Paterson, Oct. 13. Beuares, Rev. J. Kennedy, Oct. 1, 4, 11, and 15. Rev. J. H. Budden, Oct. 15. Rev. D. G. Watt, Nov. 16. Mirzapore, Rev. K. C. Mather, Sept. 16, Oct. 18, Nov. 17. Rev. M. Glen, Oct. 15, Nov. 19. Ootacamund, Rev. W. Fyvie, Oct. 1. Madras, Messrs. Smith, Wardlaw, and Whitehouse, Sept. 23. Rev. J. Smith, Oct. 24. Vizagapatam, Mrs. Porter, Nov. 1. Mr. R. D. Johnston, Nov. 18. Belgaum, Rev. W. Beynon, Sept. 27. Bellary, Rev. W. Thompson, Oct. 24, Nov. 24. Rev. J. S. Wardlaw, Nov. 24. Bangalore, Rev. E. Crisp, Sept. 23, Oct. 19, Nov. 23. Rev. E. Porter, Sept. 22. Rev. J. A. Regel, Nov. 23. Rev. J. Sewell, Nov. 21 and 22, Dec. 24. Mysore, Rev. C. Campbell, Oct. 21. Salem, Rev. J. M. Lechler, Nov. 17. Combaconum, Rev. J. E. Nimmo, Sept. 3. Coimbatore, Rev. W. B. Addis, Sept. 12, Oct. —. Nagercoil, Rev. J. T. Pattison, Sept. 16. Mrs. Mault, Oct. 15. Rev. J. O. White-

house, Nov. 16. Neyoor, Rev. C. Mead, Nov. 17. Quilon, Rev. J. C. Thompson, Nov. 21. Trevandrum, Rev. J. Cox, Nov. 15.

MEDITERRANEAN, 1842. — Corfu, Rev. J. Lowndes, Oct. 21.

SOUTH AFRICA, 1841-42.—Cape Town, Rev. Dr. Philip, Aug. 29, Nov. 4 and 5, Dec. 9. Mrs. Philip, Sept. 9 and 10, Nov. 19 and 21. Paarl, Rev. G. Barker, Sept. 7. Caledon Institution, Rev. H. Calderwood, Oct. 10. Rev. H. Helm, Aug. 12, Nov. 1. Pacaltsdorp, Rev. W. Anderson, Dec. 1. Uitenhage, Rev. W. Elliott, Aug. 12. Theopolis, Rev. R. B. Taylor, Aug. 11. Kat River, Rev. J. Read, Oct. 7, Nov. 9. Caffrelaud, Rev. G. F. Kayser, July 31. Rev. R. Birt, Oct. 11, Nov. 1. Giqua Town, Rev. J. Hughes, Aug. 10. Messrs. Wright and Hughes, Oct. 7. Lekatlong, Rev. H. Helmore, May 16. Borigelong, Rev. H. Helmore, July 12. Philippolis, Rev. G. Schreiner, June 23. Rev. P. Wright, Oct. 25. Latakoov, Rev. D. Livingston, July 3 and 18. Messrs. Hamilton and Edwards, Aug. 12, Sept. 30. Rev. W. Ross, July 5. Bethany, Rev. G. Schreiner, July 13 and 25, Sept. 8 and 30.

AFRICAN ISLANDS, 1842.—Mauritius, Messrs. Le Brun and Johns, July 15. Rev. D. Johns, June 24, July 21. Mr. E. Baker, Oct. 18.

WEST INDIES, 1842-43.—Demerara, Rev. J. J. Freeman, Oct. 13, Dec. 29 and 30. Rev. T. Henderson, Oct. 11. Rev. C. Ratray, Oct. 13, Nov. 14, Dec. 13. Rev. Messrs. Scott and Ratray, Oct. 11. Rev. E. A. Wallbridge, Jan. 3. Berbice, Rev. J. R. R. Roomer, Sept. 2, Oct. 5, Dec. 26. Rev. E. Davies, Sept. 26 and 30, Nov. 14, Dec. 27 and 30. Rev. J. Waddington, Sept. 24. Rev. S. Haywood, Sept. 24. Rev. J. J. Freeman, Nov. 11, 12, 24, and 30, Dec. 1 and 15. Rev. J. Dalgleish, Dec. 15 and 23. Rev. Messrs. Haywood and Dalgleish, Dec. 28. Jamaica, Rev. J. Vine, Sept. 26. Rev. W. Slatyer, Oct. 15, Nov. 10, Dec. 2. Rev. E. Holland, Oct. 11 and 25. Rev. W. Alloway, Sept. 23. Rev. R. Jones, Oct. 26, Dec. 7. Rev. W. Hillyer, Oct. 3. Rev. T. H. Clark, Nov. 1. Rev. R. Dickson, Oct. 24. Rev. G. Wilkinson, Nov. 15. Rev. B. Franklin, Dec. 16. Rev. F. W. Wheeler, Dec. 20.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st of December, 1842, inclusive.

£	s.	d.	£	s.	d.	£	s.	d.			
T. S. Cabell, Esq.; part of an endowment fund on Thomas Scott Cabell, Jun., who died April 15, 1842, aged 12 years.....	100	0	0	Kingsland Aux. Male Br. Peckham, Herbert Dalton, Esq. per Rev. Dr. Collyer	10	10	0	Belper	45	15	2
Miss Judith Halford, Dec. per J. F. Halford, Esq. 3 per cent. Consols.....	100	0	0	Well-street, Oxford street, J.L. by Miss Eggbrecht, for the Nat. Girl at Benares, Elizabeth Sarah Bedfordshire.....	3	0	0	Mrs. Mault's School.....	2	0	0
Collected by Miss Nisbett, for the Bechuana Mission	1	11	6	Roxton.....	27	0	11	Marpool	5	13	6
Mrs. Brownlow, Highbury, for the Bechuana Hymn Book.....	2	10	0	For N. Tea. H. Winzar	10	0	0	Derby	96	18	6
Miss Brownlow, ditto	2	10	0	For Nat. Girl at Nagercoil.....	2	5	0	Wirksworth.....	16	9	3
Mr. J. H. Cuff, for H. Raymond and E. Cuff, in the School at Trevandrum.....	4	10	0	For Wid. and Or. Fund	1	18	9	Ilkeston	4	2	6
Martha Cuff, for ditto	1	0	0	41s. 4s. 8d.				Less exps. 4l. 16s. 5d.....	181	11	3
Hare-court Clothing Soc. per Mrs. James Spicer, for Missionary purposes in connexion with Rev. R. Moffat.....	5	0	0	Maulden Juv. Soc. moiety of Subs. for a Nat. Boy at Mirzapore, to be called John Bird.....	2	2	6	Belper, per Mr. H. Lomas, for the Infant School Teacher, at Chapelton, Jamaica.....	10	0	0
Mrs. Fleming and friends, Hoxton, for School at Neyoor	5	0	0	Berkshire.				Bakewell, J. Taylor, Esq., Derby, Victoria-st. Sunday-school, for the Nat. Girl, E. Gawthorn	2	10	0
				Reading, Legacy of the late Rev. A. Douglas, per Mr. C. Poulton.....	10	0	0	Devonshire.			
				Cambridgeshire.				Exeter, Rev. J. Bristow, for the Chinese Mission	50	0	0
				Cambridge	52	12	8	Kingsbridge.....	11	17	0
				For the Chinese Mission	0	6	0	Tiverton, F.S. Gervis, Esq.,	1	0	0
				52l. 18s. 8d.				Ditto for China	1	0	0
				Derbyshire.				Dartmouth, on account.....	20	0	0
				Aux. Soc. per J. Harrison, Esq.—				Plymouth, Devonport, & Stonehouse, for Bechuana Hymn Book	26	17	2

	£. s. d.		£. s. d.		£. s. d.
<i>Essex.</i>		Bassaleg	1 7 0	Worcester, per Rev. E.	
An Essex lady, for the		Maesllech.....	0 17 2	Lake	2 17 6
education of a Girl in		New Inn, near Pont-y-		<i>Yorkshire.</i>	
India, to be called Mar-		pool.....	15 14 6	West Riding Aux.Soc.per	
tha Prickett.....	10 0 0	Cwmbrane, ditto.....	2 16 9	W. Stancliffe, Esq.—	
Chelmsford, Ann & Paul		Mount Zion, Mill-st.		Bradford Branch, on ac-	
Knight, for a Bechuana		Newport	2 3 8	count	303 5 3
schoolmaster	12 0 0			Burly in Wharfedale ...	13 18 0
<i>Gloucestershire.</i>		<i>48l. 12s. 7d.</i>		For Nat. girl, M. Clap-	
Cheltenham, Mrs. Jacomb,		<i>Norfolk.</i>		ham	2 5 0
for a Boy at Calcutta,		Norwich, Rev. R. Govett,		Churwell	15 0 0
to be called Nathaniel		jun. curate of St. Steph-		Cleckheaton	40 8 7
Pearce Jacob	3 10 0	phen's	1 0 0	A Friend	20 0 0
<i>Hampshire.</i>		<i>Northamptonshire.</i>		For Nat. Tea. Isabella	
Havant	24 18 10	Northampton.—		Scott and William	
For Native Tea. William		Commercial-street	54 10 7	Scott	20 0 0
Scamp	10 0 0	King-street	16 9 0	For school at Benares	10 0 0
<i>34l. 18s. 10d.</i>		<i>Less exps. 4l. 6s.</i>		Dewsbury.....	21 0 0
Per W. Tice, Esq.—		Creaton.....	11 10 0	Gomersall	18 12 0
Christchurch	25 9 0	Old, additional	5 6 6	For Nat. Tea. James	
Ripley	10 0 1	<i>Shropshire.</i>		Burley	10 0 0
<i>35l. 9s. 1d.</i>		Newport, on account.....	15 0 0	Halifax. Square Chapel	18 0 0
Finch Dean, J. Cannings,		<i>Somersetshire.</i>		Sion Chapel Vestry,	
Esq. and Friends	20 0 0	Wellington, Mrs. Parmin-		Class of girls	1 15 0
Southampton	163 11 9	ter, for Nat. Boy R. Parmin-		For Native Girls, S.	
For Schools at Surat ...	9 4 6	ter	2 5 0	Wheatley, J. Hodg-	
For do. at Berhampore..	12 0 0	Bristol Aux. Soc. per R.		son, E. Haigh, H.	
For School at Four		Ash, Esq. on account, 1,000	0 0 0	Pridie, and E. P.	
Paths, Jamaica	4 4 6	Poundsford Park, Miss		Nicholl	15 15 0
Less exps. 6l. 8s....	*182 12 9	Thompson, for the Chi-		Heckmondwike Upper	
		nese Mission	2 0 0	Chapel	26 15 10
		<i>Warwickshire.</i>		Edwin Firth, Esq.(D.)	10 0 0
		Aux. Soc. per W. Beau-		Lower Chapel	6 12 3
		mont, Esq.—		Holmfirth, half-year ...	5 0 0
		Erdington.....	4 0 0	Huddersfield, Rams-	
		Gornall.....	25 0 0	den-street, for Native	
		Uttoxeter.....	29 10 4	Fem. Teacher, Mary	
		Armitage	13 10 0	Ellis	10 0 0
		Cannock	6 0 6	For Nat. Girls at Quilon,	
		Handsworth.....	15 10 6	S. E. Willans, E. At-	
		Mrs. Haywood, for		kinson, and F. Wrig-	
		Nat. Boy, William		ley	6 0 0
		Morgan Haywood..	5 0 0	For Nat. Girl at Penang,	
		Boys and Girls Sun-		E. E. Greenwood.....	1 4 0
		day-school, for Or-		Highfield Chapel.....	25 17 3
		phans at Bellary... 10 0 0		W. Oldfield, Esq.	
		For Widows and Or-		Spring Vale ...(D.)	10 0 0
		phans' Fund..... 2 0 0		Knottingley	23 19 0
		Rugeley	6 16 0	Morley, Rehoboth Cha-	
		Wednesbury.....	12 15 6	pel	19 7 3
		Burton-upon-Trent ..	21 10 0	Pateley Bridge.....	1 0 0
		<i>151l. 12s. 4d.</i>		Peniston, Thurlston, &	
		Coventry Branch, per		Stockbridge	10 6 0
		Rev. J. Sibree, on ac-		Skipton	12 12 0
		count	60 0 0	Wakefield, Zion Chapel	41 15 0
		<i>Worcestershire.</i>		Mr. J. Hattersley,	
		Aux. Soc. per R. Evans,		Notton Grange.....	5 0 0
		Esq.—		Upper Mill, Saddle-	
		Broadway	15 0 0	worth.....	32 18 6
		Bromsgrove.....	8 10 0	Hopton, Token of gra-	
		Dudley	44 17 8	titude for providential	
		For Nat. Teachers, J.		care.....	5 0 0
		Dawson & J. White-		Interest, in consequence	
		house.....	20 0 0	of the Treasurer's ab-	
		Kidderminster	156 13 0	sence from home ...	10 10 0
		Redditch	20 12 6	<i>773l. 15s. 11d.</i>	
		Stourbridge	28 0 0	Whitby, per Miss Nelson,	
		Worcester.....	148 7 3	for Mrs. Dyer's School..	1 4 0
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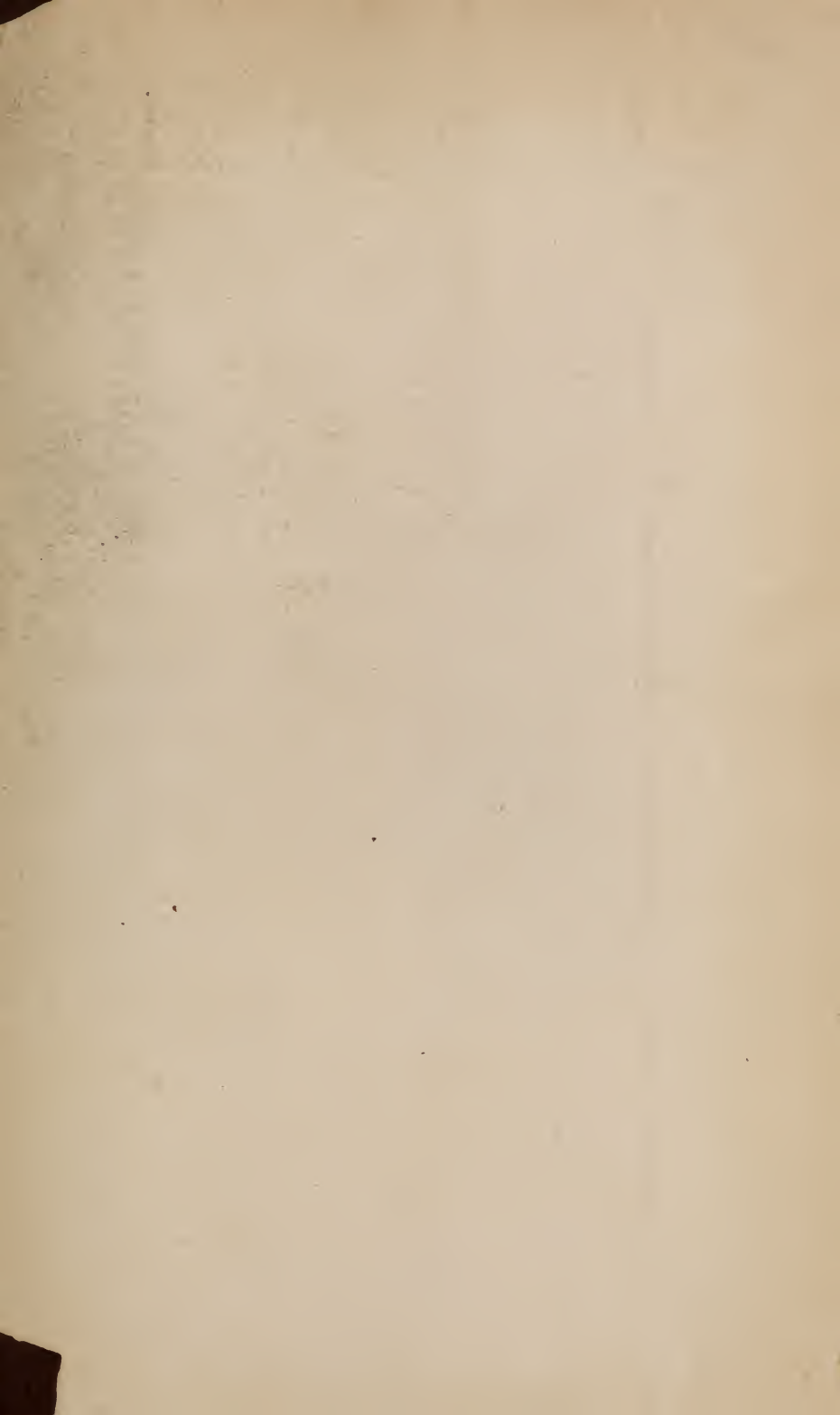
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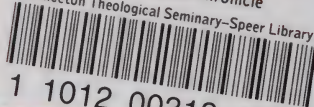
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